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ABSTRACT

The communication of faith requires a full personal response not required to the same extent in other branches of human knowledge. Because of this, teaching methods designed for the arts and sciences must be adapted for use in religious education. Because religion focuses on God, the absolute transcendent, religious education has to do with mystery. Knowledge of the transcendent depends on symbols embedded in the Bible and the traditions of the Christian community. In the framework of this symbolic approach Christian faith may be described as a personal commitment to the joint meaning of Christian symbols. For Christian faith, the central symbol is the figure of Jesus Christ. Religious education must deal with the centrality of these symbols while it serves three major functions: (1) to exhibit the credibility of the Christian religion; (2) to communicate the contents of Christian belief; and (3) to socialize the individual into the community of faith. Crucial to all of these are acceptance of dogma, the importance of liturgy, and the acceptance of the Church's authority. (IS)

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The Communication of Faith and Its Content

Avery Dulles, S.J.

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The Communication of Faith and Its Content

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Preface

The issue of the content of catechetics has been a much discussed topic in recent years. It is with a view to making a substantial contribution to this discussion that the Department of Religious Education of NCEA publishes this monograph on the Communication of Faith and its Content by Fr. Avery Dulles, S.J. It is critical to the effectiveness of the catechetical ministry that serious intellectual scrutiny be brought to bear on the assumptions that undergird this ministry which is so crucial to the life and the future of the Church. More than a century ago Cardinal Newman in the context of a climate of skepticism and religious sentimentalism asserted that religion must be based on reason and on truth and not on mere emotion, prejudice, habit or custom (Idea of a University, Discourse 2, No. 4). The same assertion has been recently reiterated by Pope John Paul II in his series of talks on catechetics.

If we are to nurture mature, strong and intelligent Catholics capable of "giving an answer for the hope they possess" (1 Peter 3:15) we shall have to have catechetical programs in which there is a systematic and complete presentation of the faith that enables students to embrace its truth by the use of their grace-aided reason.

In this essay Fr. Dulles, with his characteristic objectivity and lucidity, has helpfully clarified many of the issues that relate to the content of catechetics. He would certainly not say that this is the final word but I believe that his thoughtful analysis will provide substantial help to the on-going discussion. While remaining absolutely faithful to all of the Church's teachings on revelation and faith, he challenges us to examine them in deeper ways.

Fr. Dulles like Newman, reminds us that faith is a truth and a wisdom that must be taught and learned but he also warns us of the unique nature of religious truth and of the special kind of personal response that it requires. Blending all of these insights into an appropriate catechetical methodology must be a major challenge to the Church as it approaches the third millennium of Christianity!

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Introduction

Among the many values of our faith, none surpasses that of truth. For me Christian faith has always been, and emphatically remains, a wisdom, to be imparted by instruction and learning.

At the same time, I have become increasingly aware that the wisdom of faith is inseparable from a full personal response not required to the same extent in any other branch of human knowledge. This deeply personal character of faith poses special problems for religious education and implies that methods suitable for other arts and sciences might not be applicable here.

It is for religious educators to specify what is distinctive to their own discipline and to insist that it be respected. I shall try to set forth a few theological reflections on faith and its transmission that may be helpful in this area of catechetical specialization. These theological reflections will center around the nature of the religious knowledge that must be taught and the nature of the faith that must be fostered by religious educators in their programs for adults or young people.

Avery Dulles, S.J.

Fr. Dulles, Professor of Systematic Theology at the Catholic University of America, Washington, D.C., is shown delivering this paper at the NCEA Convention/National Congress of Religious Education in St. Louis, April 8, 1985.

Chapter One:
The Nature of Religious Knowledge and of Faith

Knowledge of the Transcendent

Before directly addressing my assigned topic, I should like to make some preliminary remarks about the nature of religious knowledge because my positions regarding religious education will be premised on a definite epistemology. This epistemology, largely derived from Michael Polanyi, is applied to revelation in my book, *Models of Revelation* (Doubleday Press, 1983).

Religion is distinguished from all other subjects because it focuses attention on God, the absolutely transcendent. From the outset, therefore, religious education has to do with mystery. God, who dwells in inaccessible light, is not an object to be inspected. No human images or concepts can be properly predicated of God, and whenever we attempt to reduce the divinity to the measure of our human categories, we fall into a kind of idolatry: we adore the products of our own mind.

How then, is God known? In my opinion, God is known in the first place through symbols, and all subsequent knowledge about God depends upon the originative religious symbols. **By a symbol I here mean a perceptible sign that evokes a sense of that which surpasses ordinary objective cognition.** In order to apprehend the divine one must interpret, and be in some sense transformed by, the powerful symbols that point to it. Revelatory symbols demand and make possible a spiritual conversion on the part of all who would grasp their meaning.

Religions are characterized—and distinguished from one another—by their symbols. The Christian religion is the set of relationships to God mediated by the Christian symbols. These symbols are imbedded in the Bible and in the living tradition of the Christian community. The symbols do not operate in isolation, but they mutually condition and illuminate one another. Christianity, therefore, cannot be reduced to a single symbol, even that of Jesus Christ. The Christ-symbol does not function except in the context of the Old Testament background and the response of the Christian community, fundamentally presented to us in the New Testament. The basic biblical

descriptions of Jesus as the Messiah (Christ), Son of God, Son of Man, Son of David, Lord, etc., not to mention more obviously metaphorical descriptions such as Light of the World, Good Shepherd, True Vine, and the like, are achievements of the religious imagination relying on symbolic materials made available by the religious traditions of ancient Israel.

The role of symbol and imagination has been neglected in most epistemologies, which have relied heavily on mathematical, empirical, and metaphysical models. Since the late Middle Ages the dominant philosophies, typified by Cartesian rationalism on the one hand and Comtian positivism on the other, have regarded the symbolic as a confused form of thought, disguising rather than disclosing the real. These objectivist epistemologies, with their bias toward quantity and measurement, have had a deleterious effect on religious education as well as on theology.

In the rationalistic framework Christianity is seen as a collection of abstract truths or doctrines, corresponding to axioms or theorems in geometry. In positivistic approaches, on the other hand, Christianity is portrayed as historical fact, with special emphasis on the biblical events and especially on the so-called Christ-event. The kerygmatic theology of the period between the two World Wars, while successfully escaping from certain pitfalls of historicism, still suffered from a kind of revelational positivism. None of these approaches gave sufficient emphasis to the capacity of Christianity to satisfy the deep aspirations of the human spirit. They overlooked the affective and imaginative factors in the transmission of faith.

Perceiving these limitations, some theologians went to the opposite extreme by proposing a mystical empiricism in which the essence of Christianity was identified with a subjective experience of grace. In this view the historical facts and doctrines of Christianity were minimized in favor of present and immediate experience. Religion was made an individual or private matter, only tenuously linked to the mediation of any community of faith.

The three dominant approaches, then, have been dogmatic rationalism, historical positivism, and mystical empiricism. All of them, in contrast to the symbolic approach for which I wish to argue, rely on the subject-object schematization. Religious knowledge is supposed to arise when a religious object imposes itself on the mind, the latter being regarded as a passive recipient. The religious object is depicted respectively as a revealed doctrine, a fact of sacred history, or the immediate self-presentation of the divine.

Unlike the three approaches just described, the symbolic approach operates with a triadic view of knowledge. The subject is seen as dynamically tending to achieve a religious meaning by integrating clues afforded by experience. The three irreducibly distinct elements are the subject, the clues, and the meaning.

To clarify this analogue, let us consider the act of reading a book. The reader, seeking some meaning, relies on the printed text, and by integrating a series of marks perceived as letters, discovers their joint meaning. To find the meaning, the reader must grasp the marks as meaningful wholes (words, clauses, sentences) in the light of a previous familiarity with the ways in which people express themselves. These letters, having been shaped by an intelligent author, are capable of evoking a meaning in the mind of a reader equipped with the necessary skills. Not all texts make the same demands on the integrative capacities of the reader. To interpret a highly sophisticated work of literature, the help of a specialist may be needed. Applying this paradigm to religious knowledge, we may say that God communicates to us through signs in nature and history. Intent upon finding the divinely intended meaning, religious inquirers comb the data available to them. Those who are best attuned to the divine message, and best equipped by previously acquired skills of interpretation, most easily grasp the meaning of significant events, which they understand as divine gestures in the cosmos and in history. To integrate the clues and perceive their joint meaning is a work of creative imagination. The insight, when achieved, effects a profound personal transformation. The discovery of religious meaning is an occasion of delight and celebration. It reorients one's life and produces new and lasting commitments.

The Nature of Faith

With these preliminaries we may now turn more directly to our subject: communicating faith and its content. **The term "faith" designates the act or attitude of the mind by which we freely accept a given content or, more accurately, a given interpretation of reality.**

In the framework of the symbolic approach I am advocating, Christian faith may be described as a personal commitment to the joint meaning of the Christian symbols. Every faith has its own proper character, given to it by its dominant symbols and the meaning attributed to them. Thus we can speak, in a general way, of Jewish

faith, Muslim faith, Buddhist faith, Hindu faith, or the faith of a secular humanist or a utopian socialist.

Christian faith differs from all others because its central symbol is the figure of Jesus Christ, and its central commitment and assent is to the meaning and truth disclosed in Him. This meaning has to do with the action of the loving and merciful God in history reconciling the world to himself in his own Son.

Jesus Christ, in the Christian understanding, is a symbol: not indeed a fictitious or merely literary symbol produced by the free operation of human fantasy, but a real symbol (or symbolic reality) constituted by God's action in history. But this living symbol, like any symbol, has to be interpreted in order for its true meaning to appear. The interpretation is an act of creative imagination controlled by the data with the help of the Holy Spirit in the context of the believing community, the Church.

It is important to remember also that all the documents of faith, including the Scriptures, contain interpretative elements. Recent biblical study leaves no room for doubt. The New Testament authors are expressing their faith, which is constituted by interpreting Jesus in the light of their own prior hopes, nourished on the Hebrew Scriptures and on Jewish tradition. For the earliest Christians, as for ourselves, faith was more than a merely passive submission to specific facts or teachings. It was a feat of religious imagination actively in search of ultimate meaning. The New Testament authors were able to see so deeply and accurately the true meaning of Jesus because they had intense antecedent expectations shaped by their religious traditions and because those expectations were confirmed and corrected through personal association with Jesus and with the community of his immediate disciples.

Faith, then, is an imaginative integration of divinely given clues or symbols. It results in part from anticipations raised by the restlessness of the human spirit in its trusting search for the divine.

Faith rises to its greatest achievements when the mind takes advantage of the signs and symbols handed down in the community of faith. It receives these from the Church which faithfully transmits them. Then, through an assent of mind and heart the believer deepens his or her grasp on the truth revealed to us by God in these signs and symbols and thus grows in faith.

Chapter Two:
The Three Major Functions of Religious Education

In the light of the symbolic approach to faith just outlined, we may now consider three major functions of religious education: to exhibit the credibility of the Christian religion, to communicate the contents of Christian belief, and to socialize the individual into the community of faith. All three of these functions unfold concurrently, but they may be considered successively.

Presenting The Credibility of Christianity: Apologetic Function

One task of religious education is to present the Christian religion as worthy of belief. Apologetics has fallen upon bad times because it has for several centuries been dominated by an objectivizing theory of knowledge. Since the eighteenth century the dominant trend of apologetics has been positivistic. It has attempted to establish Christian credibility by arguing from the facts of history, assessed by means of a dispassionate academic method, without appeal to the passion for discovery or to the religious imagination. As a result, the miracles and prophecies of the biblical period were depicted not as rich and meaningful symbols but only as incontrovertible facts from which deductions could be made. The effort to prove the truth of Christianity by this historical type of argument was never fully successful, and as a consequence apologetics itself was widely discredited.

Many twentieth century theologians, recognizing this failure, retreated into a kind of subjectivism, advising religious seekers to consult their feelings. In this way they exposed Christianity to the charge of being a matter of wishful thinking without warrants in reality. Religious feeling, moreover, is an unreliable guide. Sometimes it leads people to exotic Eastern religions or to strange new cults, as witnessed in the Jonesville debacle. At other times people who profess to experience no religious feelings are led to give up religion altogether. **Christianity has traditionally rejected this kind of subjectivism and has rightly insisted on the obligation to**

acknowledge the signs given in the Scriptures, in Jesus Christ, and in the history and teachings of the Church.

In the symbolic theory of religious knowledge, great importance is attached to the signs in nature and history, but they are viewed as symbolic gestures of God rather than as stringent proofs. They are taken not singly but globally, in their total convergence. Like other major discoveries, the integration of the signs, yielding a definite religious meaning, is seen as an achievement of the creative imagination. The Christian interpretation of life, based on the biblical narrative, is not presented as obvious or irresistible, but as incomparably more meaningful and profound than alternative interpretations. Its credibility comes from the way in which it exhibits a hidden meaning in events that would otherwise be unassimilable or unintelligible. The Christian view of reality, I would contend, best enables us to cope with the ambiguities and enigmas of human existence and to live up to our highest potentialities. Such an apologetics is more complicated than positivistic historicism, but is in the long run more persuasive and satisfying. The claim to prove the truth of Christianity to all comers by mere stringent intellectual arguments often provokes uneasiness or even defiant rejection.

Communicating the Content of Faith: Expository Function

The second task of religious education is that of communicating the contents of Christian faith, the topic highlighted in my title. This task is a major one in any sustained course of study. Even students who are not subjectively committed to Christianity may be expected to have some interest in learning what is involved in the assent of Christian faith.

The very meaning of the term "content" is different in each of the four approaches I have outlined. For the positivists the content of Christianity consists of historical facts, especially in the period of Christian origins. For the supernatural rationalists, the content is a set of dogmas, which are regarded as divinely authoritative and revealed truths. For the mystical empiricists the content—if the term is still appropriate—is the ineffable divine transcendence, immediately experienced in grace. And finally, for symbolic realists, the true content of Christianity is the joint meaning of the Christian symbols—a meaning that can never be adequately formulated in language, but is tacitly perceived through reliance on the symbols themselves.

This fourth view, which is my own, does not at all imply that nothing can be truly said about the meaning of the religious symbols, but only that what can be said falls short of fully expressing what is tacitly known. The tacit component consists in what we know but cannot say. Our deepest personal commitments, whether religious or secular, involve a surplus of meaning beyond what can be clearly stated. We often have recourse to symbols to suggest what cannot be described or articulated in precise terms.

The Importance of Dogma

The symbolic approach to faith does not make light of history or dogma, both of which play an important role in safeguarding the Christian symbols and their meaning. The central symbols from which Christianity takes its rise are real past events such as the career of Jesus Christ and the origins of the Church. These facts, as attested and interpreted by the Scriptures and the Church, assure that the symbolic realities that nourish Christian faith are not dismissed as fabrications of human fantasy. Other dogmas such as those concerning Mary and the sacraments, without being equally central, likewise proclaim and interpret God's saving acts in history.

A second function of dogma is to summarize, in generalized form, the joint meaning of a whole constellation of symbols. For example, when we say, "I believe in the Holy Spirit, the Lord and giver of life," we briefly recapitulate a multitude of more particular insights achieved from the Church's memory of her past experience of the Spirit. For this synthetic function it is important that the dogmas be not isolated either from one another or from the symbolic matrix out of which they arise. The original dogmas were contained in the creeds, which summarized, in very compact form, what the catechumens had been taught in the course of instruction preceding their baptism. The creed consists of a number of articles, and the very term "article" (derived from the Latin word for "joint") implies that their meaning is a joint one. A danger in the rationalistic theology of the past few centuries is that the dogmas might be considered self-contained nuggets of divine truth.

Thirdly, dogmas help to maintain the full scope of Christian communion, both synchronically and diachronically. Synchronically, we are united with our fellow believers of many different nationalities and races, all of whom recite the same creeds and profess the same dogmas, albeit in different languages. These formulations of faith

also keep us in solidarity with believers of the past. This is especially true of the Nicene and Apostolic creeds, which respectively summarize the catechesis given in the Eastern and Western portions of the early Church.

Many of the dogmas were defined for still a fourth purpose: to prevent heretical deviations that would obscure the true meaning of the Christian symbols. Such dogmas are often formulated negatively, in the form of an anathema. In order to understand the anathemas, it is necessary to have some acquaintance with the systems that were being rejected by the Church. A favorite example of mine is the anathema against the disciples of Origen (A.D. 543), prohibiting anyone from holding that the bodies of the just, when they rise from the dead, will be spherical (DS 407). The reason for this condemnation is obviously that the forbidden statement was in the sixth century presumptive evidence of adherence to a certain Platonizing type of theology that was contaminating the purity of Christian faith. For purposes of religious education, it is important to present dogmas of this type in their own historical context. If treated as timeless absolutes, they can become an alienating and unassimilable burden. But if seen in their historical context, anathemas provide fascinating illustrations of the dynamic process whereby the Church's consciousness of her faith matures in the struggle against error.

Because the history of the Church extends over many centuries, the totality of Christian dogma cannot be taught to all the faithful.

The catechetical directories often list certain key doctrines as "more outstanding" or "principal." The distinction between these and other doctrines should not be understood as implying that only certain fundamental dogmas are constitutive of the faith, and that the rest are optional. The Catholic faith is a seamless web made up of the total meaning of all the Christian symbols taken together.

The individual believer's global assent is predominantly tacit, inasmuch as a great deal remains unexpressed. Presupposing this tacit commitment to the whole, the religious educator may pick out certain dogmas for special consideration without relinquishing the rest. It would be unrealistic to expect each member of the Church or each student to assent explicitly to every Christian dogma.

The rationalistic theology of recent centuries has tended to look upon Christianity as a dogmatic system and to interpret the dogmas on the purely conceptual or explicit level. The symbolic approach,

however, makes it clear that the dogmas point beyond their explicit or conceptual meaning to the divine mystery, which is inexhaustible. In opposition to theological rationalism, we must recognize that the total meaning of Christianity is not just the sum-total of what the individual dogmas expressly say, but the divine mystery to which the symbols point. The doctrines or dogmas illuminate aspects of the mystery, especially those aspects threatened by erroneous opinions. But they do not transform the mystery into a set of clear and distinct ideas. All theological discourse, in the last analysis, refers to God, who eludes encapsulation in any dogmatic formulation. Because many adolescents tend to overestimate the powers of discursive reason, the religious educator would do well to emphasize that faith is a commitment to a comprehensive meaning that can never be formally stated in its plenitude.

Socializing into the Community of Faith: Nurturing Function

The third and last function of religious education is socialization into the community of faith. The theme of this concluding section might well be conveyed by the title of a book by Joseph Sittler, *The Ecology of Faith* (Philadelphia: Muhlenberg, 1961). The nurturing of faith, like that of any major commitment, demands a somewhat congenial environment. Faith normally requires for its proper development a community of believers who support one another in their convictions and aspirations. The greater the gulf between the faith-commitment and the prevailing assumptions of the general culture, the more crucial it becomes for believers to maintain a close society with one another. This is particularly true because of the tacit component in faith.

Faith is an interpretation of clues or symbols. Such an interpretation is an art and has the structure of a skill. Skills—whether in economics, medicine, carpentry, the fine arts, or religion, to give only a few examples—are not normally acquired by individuals in isolation, nor are they learned out of books. Skills are transmitted by proficient persons in an atmosphere of personal trust. The neophyte must willingly submit to education within a community that values the skill and under the guidance of masters who can impart it. The teacher must be able to show by personal example how the art or craft in question is performed. The student must make guided efforts under the supervision of the master.

Christ provided for such a training process by forming a group of disciples and by entrusting his revelation to a community which knows him not as an object but as a subject actively shaping its corporate consciousness. The Church is aware of itself as the body of Christ, animated by his Spirit. It knows Christ and the Holy Spirit not simply as objects but by a kind of affinity or familiarity, somewhat as we know our own body and the extensions of the body in which we dwell as our spiritual home. We know the community to which we belong not by looking at it from outside but by dwelling in it and merging our own existence into its collective life. The formation of adult members occurs through a process of socialization.

The task of socializing novices into the Christian community cannot be the sole responsibility of a class of religion teachers. The school or parish program normally concentrate on the informational or intellectual component of formation, but this component cannot stand on its own, apart from the community of worship and conduct. The religious education program therefore depends heavily on the support of the family and more specifically religious groups such as the parish and basic ecclesial communities of one sort or another. Where Christian beliefs are not viewed in their bearing on worship and on the practice of the faith, they are in danger of seeming dysfunctional and incredible. Conversely, the earnest desire to draw close to God in worship and in Christian life brings with it a thirst for deeper reflection on the Christian symbols and on those meanings that have been spelled out in Scripture and tradition. A committed life thus disposes the believer for religious eduction.

Catechesis and Liturgy

In the symbolic approach to religious knowledge the pedagogical function of worship will receive close attention. The interplay of symbols in community worship arouses and directs the worshipers' tacit powers of apprehension so as to instill a deep personal familiarity with the mysteries that are celebrated. In the Catholic tradition liturgy has always been recognized as a school in which a living sense of the faith takes root. Those who have learned to pray in the worshiping community will possess an instinctive feeling for the true significance of the Christian symbols, whereas others who approach the symbols from a purely academic perspective may find them empty or ambiguous. Many of the Catholic dogmas simply enshrine in

abstract and definitional language what the Church came to understand through centuries of prayer and worship. The maxim *lex orandi lex credendi* expresses the mutual relationship between belief and prayer.

Christian educators, then, must be mature believers, committed to the tacit as well as the explicit meaning of the Christian symbols as discerned from within the community of faith. If they lack the discernment which is the fruit of tacit commitment and Christian praxis, they will be like the blind leading the blind. The personal faith-commitment of the teacher is therefore vitally important for the effective transmission of faith.

Authority and Authoritarianism

Because faith is a skill to be cultivated through personal guidance, authority holds an indispensable place in religious education. To expect a person to become a mature Christian by mere reflection on his or her own individual experience would be like expecting someone to be come an accomplished musician or to speak Portuguese without help from others possessing these skills. Theology is not a simple extrapolation from personal experience. It shares with history the condition of being founded on unrepeatable past events that must be known on the testimony of qualified witnesses or not at all. **In the case of Christianity we have a revealed religion that has been committed to the Church as its uniquely qualified custodian.** Under optimum conditions the student would come to religious instruction, not blind to the limitations of the particular instructor, but motivated by eagerness to receive what the tradition has to give.

On the other hand, authoritarianism must be avoided. Faith not only interprets past events but also illuminates the life of the believer. Religious teaching is meaningful and is to a great extent validated insofar as it answers real existential questions and corresponds to the tacit anticipations contained in those questions. The apprehension of religious truth has the structure of discovery. The earnest questioning of the student should not be suppressed, for such questioning can frequently open the way to any deeply held conviction.

Many Christians dutifully raised in a Catholic atmosphere seem to lack any strong religious convictions and to be uninterested in sharing their faith with others. Is this perhaps because they have never been allowed to ask the questions to which faith is the answer? An excessive authoritarianism leads to one of three results. Sometimes

it destroys interest in the subject matter and breeds indifference. Sometimes it produces anger and resentment, if not militant infidelity. And sometimes the student, shielded from the possibility of interpreting life differently, becomes intolerant and fanatical. All three of these deviations would be less frequent if faith were communicated as a personal interpretation of symbols under the guidance of a Spirit-led community.

Should students of religion be taught to think critically? Surely they should, for without critical reflection there can be no assured conviction. But if criticism is not to be captious it must itself be grounded on serious convictions, and therefore on some kind of faith. Faith is by its nature a critical force; it moves one to question mere appearances and superficial opinions. Prophetic criticism may properly be directed against all who oppose the Christian vision or reject its implications for human thought and conduct.

While criticism has it rights, it can easily become corrosive and divisive, especially when directed against others in the Church. The religious instructor, without being uncritical, should set an example of docility, seeking to learn from the directives of those who have been set over the Church as shepherds. Special care should be taken to avoid encouraging thoughtless criticism on the part of young persons who have not yet appropriated all that tradition has to give. A negative or defiant attitude can prevent faith itself from taking root.

In summary, then, religious education must help to socialize younger and more recent members into the community of faith, so that that community may be come for them what Michael Polanyi has called "a happy dwelling place of the mind." Only then can the other two functions of religious education—the apologetic and the expository—be successfully carried out.

Questions for Discussion

Chapter One

1. Why is religious knowledge so different from all other kinds of knowledge?
2. How would you describe "faith"?
3. Who transmits and definitively interprets the symbols of Christian faith?
4. How would Catholics and fundamentalists differ on the interpretation of the symbols of faith?

Chapter Two

1. What is the central thrust of the approach to "apologetics" suggested in this paper? Develop a presentation of one truth of the faith to a non-believer using this approach.
2. How does Church dogma safeguard the deep truth of the Christian faith?
3. What is meant by saying that the Catholic faith is "a seamless web" that must be accepted as a unity?
4. Why is the fostering of supportive faith community so important a function for catechetics today? What practical strategies can you use to do this?

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The following is a list of official and authoritative Church documents which relate to the issue of the nature and content of catechesis. They are all available from: USCC Publications, 1312 Massachusettes Avenue, Washington, DC 20005.

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